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ABSTRACT

Written specifically for bilingual Native American teachers, this guide discusses the importance of self-esteem for Native American students and provides a set of lessons designed to develop self-esteem and cultural identity. The first section of the guide discusses the relationship among culture, individual identity, and self-esteem, stressing the importance of developing self-esteem in early childhood. Topics include native language maintenance, naming practices, child rearing practices, and the significance of sharing and other cultural values. Personal experiences of growing up in Bridger, South Dakota, on the Cheyenne River Sioux Reservation--are described. Urban and reservation Indian experiences are compared. The first section concludes by urging Native American teachers to plan a curriculum that helps students achieve educational goals by being sensitive to their values and cultures. The second section of the guide consists of six lesson plans that focus on developing self esteem and clarifying values. The lessons, intended for fifth graders, are based on readings from "Are You an Eagle" by Howard Ranier in which the eagle symbolizes human qualities such as strength, commitment, and self determination. Each lesson lists an overall goal, specific objectives, materials, vocabulary, and a language arts activity. (JHZ)

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THE INTEGRATION OF SELF-IDENTITY AND SELF-ESTEEM THROUGH CURRICULUM DEVELOPMENT

Violet H. Brown

F O R E W O R D

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An eagle flies high above the ground, his gracious wings spread wide as he circles the skies proudly with great self-esteem

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THE INTEGRATION OF SELF-IDENTITY AND SELF-ESTEEM
THROUGH CURRICULUM DEVELOPMENT

A child with a low self-identity and/or low self-esteem can be at risk academically. In order to ensure that our children do not become at risk, we as Native American Bilingual Teachers must integrate awareness of self-identity and self-esteem into curriculum development. We must first define and identify what the existing risk factors are and how they affect a child's social and academic behavior.

There are many different types of risk factors. Therefore, I will begin with the definition of risk. Webster's defines "risk" as "possibility of loss or injury; PERIL; a dangerous element or factor; . . . to expose to hazard or danger; to incur the risk or danger of". (Webster 1018).

Some types of risk that can lead to poor social and low academic achievements are constitutional, genetic, situational, environmental, and psychiatric.

Many child psychologists agree that a child's first three years of life are most important. During this time a child depends most on his/her mother or caretaker. According to Erik Erikson, an emotional development theorist, if the needs for food and care are met, the child will develop a sense of trust. Erikson's theories include eight stages of development ranging from birth to old age, which lead to a positive or negative outcome, depending on the caretaker. In his first stage of development, Trust vs. Mistrust (0-1 years), Erikson theorizes:

> "In his gradually increasing waking hours he finds that more and more adventures of the senses arouse a feeling of familiarity, of having coincided with a feeling of inner goodness. Forms of comfort, and people associated with them, become as familiar as the gnawing discomfort of the bowels. The infant's first social achievement, then, is his willingness to let the mother out of sight without undue anxiety or rage, because she has become an inner certainty as well as an outer predictability." (Erikson 247).

As the child grows and develops, these first three years are crucial and will reflect to early adulthood.

> "Erikson suggests that at each stage the individual faces a crucial development crisis. In order to proceed satisfactorily through future stages, the person must resolve the crisis of the present stage. The way in which he or she resolves the crisis will have a lasting effect on that person's self-image and view of society. An unhealthy resolution of problems in the early stages has a negative effect throughout life." (Woolfolk 81).

Even before birth, there is the beginning of genetic determinants. Genetic determinants begin at the time of conception. "At the moment your life began, you were a single cell about the size of a pinpoint. This cell does not look any different than other cells of future human beings conceived in different parts of the world on the same day. Depending on the function, they resemble similar cells in other human beings. But unless you are an identical twin, the basic structure of your cells and the way they are arranged is absolutely unique. You are now distinguishable from all other people in the world conceived the same day you were. Yet your facial features, the color of your hair and eyes - many of the characteristics that make you unique--were determined the moment that original cell was formed." (Biehler).

Regardless of a person's genetic characteristics, he/she still belongs to a culture. Every culture has principal characteristics in

common, such as language, religion, art, and social and intellectual behaviors. These characteristics are a basic part of one's culture and develop from birth. It is unknown how many centuries these cultures have been intact. Cultures change, and usually, language and society adapt to these changes. Jean Piaget, a cognitive development theorist, explains in one of his four factors influencing development that without social transmission, people would need to reinvent all knowledge already offered by their culture. (Woolfolk 51). Unfortunately, the culture of American Indians has not adjusted to change at the usual pace. Rather, change for the American Indian was forced upon them much quicker than we were ready to accept.

Dramatic changes have affected Indian self-identity and self-esteem. For example, in the mid-1800's, tribes were put on reservations against their will. After that our cultures went through drastic changes. Furthermore, missionaries arrived to educate the young as well as the old. Boarding schools were built. Indian children were removed from their home environments and placed in dormitories. The practice of Native religions and languages was forbidden. Indian cultures were changing to the ways of the dominant society.

Self-identity became an issue. An Indian feels proud to be an Indian. Indian children were made to feel ashamed to be who they were by the missionaries forbidding them to speak their language. In a study of the moral and emotional development of Indian children, Robert J. Havinghurst and his colleagues studied the children of six American Indian tribes and those of a Midwest town. In Chapter I: Cultural Settings, the authors describe the Sioux:

> "Then began a period of passive acceptance to white culture. Missionaries came, chiefly Episcopal and Catholic. Children were taken from their families, sometimes forcibly, and sent away to government boarding schools." (Havinghurst 15).

Nevertheless, some stubbornly hung on to being Indian even though shame was applied by school personnel as both a disciplinary action and weapon to alter their self-identity. Before the arrival of boarding schools and missionaries, Indian people had a method of educating their young.

Language has been and is one of the most critical issues involved in traditional Indian educational systems. When the English language was forced upon Indian people, in many cases there was a complete loss of the Native languages and improper use of the second language.

> In the last 35 years there have been massive changes in the life of North American Indian tribes. One of the most prominent changes has been a tremendous native language loss. The areas of North America where you see this loss particularly is in the northern United States and southern Canade, the West Coast, and western Oklahoma. (Thomas 1).

A need is there for language renewal and language maintenance. Although there is use of the second language, it is improperly used. Since language is a component of a person's identity, it is important that a native language be taught. However, without the native language, cultural attributes are still there. For instance, an Indian dancer need not know how to speak his language in order to dance. Cultural identity is there. In addition, an Indian artist portrays the beauty of his Indian past. Indian people can participate in a religious ceremony without knowledge of their language since they identify with being Indian. However, if they knew their language, those situations would hold more meaning for them.

In modern society, our cultures are affected by technological, social and religious changes. Children in today's society have to live biculturally, and in some cases bilingually. Many of these children have to go through changes. They are in a classroom setting during the daytime, and at nights leave for home where the only language spoken may be the native language. These children, especially if their teachers are non-Indian, have problems with identity. Many times, the non-Indian teacher who does not understand the native culture will make statements that disagree with it. This type of a situation becomes very confusing for the children. Therefore, the Bilingual teacher has to work with self-identity in her students. Lower self-identity or a mixed self-identity can lead to poor academic achievement.

> "An attitude of self-esteem and pride is an important accomplishment of the school years. Sometimes the self-image and occupational aspirations of the minority children have actually declined in the early years in public schools. (Woolfolk 497).

There is a need for Native American teachers to develop a more positive image in their students. Bilingual teachers should promote a quality and positive curriculum with which Native American students can identify. This is why there is a need for BIA or contract schools. Here a teacher can incorporate Indianness along with other required subjects such as Social Studies, Mathematics, Science Reading and English.

Many Indian students come from homes with strong cultural ties. These students do not have problems with self-identity or self-esteem. This is not true for many individuals who come from poverty-stricken environments. An environment with poverty can be a problem for many

minority students and may result in poor academic and social behaviors. Self-esteem is developed as a child is growing up. If the child lives in a favorable atmosphere, she/he develops a more positive self-esteem. Children who come from a low socioeconomic environment are at risk academically and socially. Economic deprivation and/or a low education level of parents are factors that interfere with the development of self-esteem. Concerning children at social and academic risk, Craig T. Ramey states in his Tel-Aviv presentation:

> "In the United States a child is at particularly high-risk if his parents are poor (2) under-educated (17) and/or significantly . . . " (Harel 248).

In agreement with Ramey, Ruth S. Smith, M.A., Clinical Psychologist, who presented her study of teenage pregnancies at the same workshop discovered through interviews that:

> "Dismal and depressing tales were told of lack of opportunities . . ., lack of parental support and understanding, lack of faith in the efficiency of one's own efforts, and particularily lack of self-esteem." (Harel 53).

Many of our Native American students fall into this category. Again as a result of social occurrences in the mid-nineteenth century; circumstances over which they had no control, yet which affect their everyday lives. Today many of these young people commit suicide, become alcoholics or abuse drugs because of the low self-identity and low self-esteem they have.

Alcoholism and drugs affect a student's behavior and learning abilities. Other factors are abuse and neglect. Many times, the alcoholic parent(s) neglect the child or children. Often the oldest child becomes responsible for the rest of the children. Parents, while drink-

ing, will give children large amounts of money to buy food or other necessities. From living and working in a Native American community I have observed and experienced this role reversal that often takes place.

Abuse is not as prevalent as neglect. When abuse occurs, it usually is the result of a parent's feeling of guilt for his or her inadequacies or incompetencies while on alcoholic binges. In many of these families, the oldest of the children usually becomes the parent advocate, doing the cooking, laundry and being the caretaker of the younger ones.

In contrast, in times past, the people in the age groups of twenty to at least fifty years of age were the sole caretakers of the extended families that included the grandparents, the parents (the caretakers) and the children. John Red Horse, in his article about the Development of the Extended Family, refers to three major life-span phases: (1) being cared for, (2) preparing to care for, and (3) assuming care for.

> "Life-span phases are not necessarily controlled according to age, but according to family or cultural role. Moreover, "care", as a continuing thread, denotes cultural and spiritual maintenance as well as physical and emotional needs satisfaction . . . Ego identity in extended family models, however, is satisfied through interdependant roles enacted in a family context."

In modern society, people in this age group are more likely to become alcoholics. This is not true in all cases, but in many it is. There are few jobs on the reservations, and the existing ones are usually taken by the more educated. Similiarly, if there is family that is "in," the positions are taken by the relatives. Employment opportunities are almost nonexistent in the urban area for the interest level of many of our people.

In times past when the caretakers were providing for their families, the grandparents took care of the children and taught them the basic survival needs. However, before this can happen today, there is a much deeper need that has to be fulfilled: American Indian people should consider their children a precious gift that is borrowed to them for a short period of time. The children should be treated as such, for this was traditionally the case.

Another need is discipline. Discipline, in the past, began at birth, at the time the child reached an age where she or he began to show signs of maturity (the child's own achievement level). Competition was not included in the learning style of American Indian children. Achievement was recognized. Play, or games in particular, were more the practice of socialization and skill development. Erikson observes this through his findings:

> "In school those of more . . . yet many withdraw from competitive activities, and some refuse to respond at all. To be asked to compete in class goes against the grain with the Dakota child, and he criticizes the competitive ones among his fellows." (Erikson 159).

Children were given time to mature and heard no "baby talk" from their parents. Erikson, in his study of a Native tribe, found that:

> "The early development of the child is watched by adults with amusement and patience. There is no hurrying along the path of walking and talking. On the other hand, there is no baby talk." (Erikson 157).

Another need fulfilled in the past culture was that by the time a child left babyhood she/he gained knowledge through experience and thinking abilities. There was a time when American Indian children's minds were at the level of the grandparent. Sometimes children repri-

manded the parent for overlooking or neglecting a particular incident. For example, a child reminding the parent to take an umbrella or sweater with the threat of rain. This knowledge was not told to them. This was the level of achievement that is called "ksapa", or conscience, by the people. This is in the Preoperational stage of Piaget's stages of cognitive development. This age is where language develops gradually while the thinker is able to think in a symbolic form, and is able to think operations through logically in one direction. That is internalizing action, and to make this known the thinker uses symbols; his/her thoughts representing the actions and are symbolic. (Woolfolk 54). This is the time to start teaching about herbs, cooking, beading and such that will be of great importance the rest of their lives.

At this learning level, the boys in the past started hunting birds, making their own bows and arrows, and becoming responsible enough to stand guard during the day over horses and to assist at the ceremonials.

Because our ancestors were a communal people and lived according to the "circle of life", all was in balance. This was before the reservations, mission schools or foster homes were thought of. In certain reservation communities, this is still practiced. For example, during a visit to my home community of Bridger, South Dakota on the Cheyenne River Sioux Reservation, I wanted to to use the community hall. In doing so I asked for a key and was told there was none. I then wondered who took care of the hall and was told it belonged to the community. Therefore there was no key and anyone who used it would clean it. Since it was unlocked, I asked about children playing inside and I was told the children respected this as part of the community.

Only until more teachers understand our culture and gain an understanding of our community responsibilities will our children receive the kind of education that best fits their needs. It should be understood that American Indian children are taught certain responsibilities, and one of these is respect for their elders. Two of the most respected professionals are the teacher and the priest. This is in direct opposition to the mainstream societal perspective of the status deviation of the professions of the teacher and the priest.

Values are taught to the child as he is growing and respect is one of them. Generosity, sharing and other values are taught to the young from a very early age. When a child leaves his community to attend other community schools he becomes aware of the differences in cultures and either accepts or rejects it; or adapts specifics of the new in his own unique way. Rejection depends on the peer group in the new environment. Too often, the child holds back what he would like to say, but says what he believes the teacher would like to hear. Erikson, in his studies, states that the main means of education are warning and shaming and because of the inability to speak English "and fear of the white teacher, leads to frequent instances of embarrassed withdrawal or running away." (Erikson 159). As Indian children integrate with new peer groups, the one who was highly respected in the previous community may be shunned. This child could be shamed into regression, causing him to drop out of school. It doesn't happen overnight; rather it could be a chain of events that leads to him/her to drop-out of school. They will then go back to the community where he was treated with respect and regarded highly.

There are differences in peer groups in Indian communities. There are the full-bloods, the half-breeds and the mixed-bloods. Full-bloods have pure Indian blood; whether this be Sioux, Cheyenne or Crow. The half-breeds are people who have a mixture of white and Indian blood; again the Indian could be from the Sioux, Cheyenne or Crow tribe. And the last, what my ancestors considered the mixed-bloods, are those who have at least three different blood quantums, and in some cases a small amount of white blood. The last group fits into almost any group whether it is the full-blood group or the half-breed group, and they are usually accepted without any verbal agreement. The half-breed white child can either be accepted or rejected by the full-blood group depending on the values that were taught to the child. Full-bloods are usually not accepted into the half-breed group, based on the values of the people concerned. For example, a full-blood that has grown up in white foster homes may be rejected by the full-blood group but can be easily accepted into the half-breed group.

In our tribe, it can be said that self-identity is something one is almost born with. It is usually taught by our elders. I remember my grandmother saying we should remember we were of a certain clan and tribe and even if we chose to forget how to speak Lakota, we would never have blond hair or blue eyes. We should always remember who we are. My stepfather was the same way. One time I remember being asked where we were from, and I answered "Bridger". My stepfather was quick to remind me that I should say "Hocwoju" with a lot of pride since this was the traditional Lakota word. Therefore, in a culture, shame can be used positively to remind us of who we are. It was the tone of

voice that affected us and made us look down in shame; shame because we were not bold enough to admit we were Indian. On the other hand, weren't we made ashamed by another culture to admit we are Indian?

It is best that we remember that we come from the Minneconju and we are from the Hocwoju clan. As far back as I can remember, this is what we were told. Whenever someone asked where we were from, we would say "Bridger". My stepfather would tell us "Say, Hocwoju. Don't be ashamed of it, be proud"; more of a statement than an order. The word "Hocwoju" means those who plant by the river using fish. Another name for this clan is "Thakiníoyati", meaning survivors. Descendants of Big Foot's band settled here after fleeing from Wounded Knee.

Furthermore, the Indian name you were given as a child stayed with you throughout your childhood and adolescent years and was a strong factor to our self-esteem. If your name was changed, it was usually around the age of eighteen, as was the case for me, and further developed your esteem because of the way the ceremony was performed. Charlott Tsoi Goodluck, in agreement states:

> "Naming practices, birth ceremonies, and spiritual rituals are still practiced in American Indian tribal life to reflect this caring and importance of children and family."

Naming was done at a powwow as opposed to a spiritual ceremony, although some people went through spiritual ceremonies to get names for their children. My name was handed down through my mother; the name given to me belonged to her grandmother, whether it was maternal or paternal, I'm not sure. This name belonged to my mother, it was "Wah Cante Waste wi"; Good (kind) Hearted Woman. She gave it to me

at the Little Flower Hall in Cherry Creek, South Dakota. Whenever a name is handed down, the bearer is expected to live up to its expectation. Usually the parents or relatives observed all the children as they were growing up and named them according to their personalities.

In addition to respect, there are many values that were taught to the young.

Sharing was one of these values, and knowledge was shared just as food, water and all else was shared. Children were taught the same thing individually or in groups. This was a major difference in cultures. In a formal school classroom, learning is graded by the individual's achievements. In contrast, in our tribes, learning was once shared. Many times American Indian students tried to help their fellow classmates and were punished for cheating. There is no word for cheating in my language. How can one cheat when one was learning the same thing the whole classroom was learning, and someone was explaining or sharing their idea?

In addition to shaming, respect and sharing, generosity is also involved. There was a word that was used in a test given in the 1940s: embarrassment. At one time, it was used only for adults in our society. A child could not have that feeling. That introduces us to the social and emotional development of a particular American Indian tribe.

There is a time and place for everything, including social development. Again I will compare this to the earlier years of the reservation in contrast to contemporary society. Emotional development was attained from birth, and social development began later.

Being oral people, learning styles were never recorded but were

handed down through generations. One was always learning, no matter what time of day it was.

I recall a learning incident in my childhood. It was a very nice summer evening. The sky was a certain color blue, with the stars shining. The stars seemed to be twinkling and dancing as my grandmother fixed the bed outside of our house. Many of the children in the community were there. We were all cousins, and there were many of us. My sisters were older and were in the back of the wagon with all the hay where they slept. Grandmother called me to come sit by her and asked everyone to be quiet so she could tell a story. I think about that story today, and it brings back memories of a happier childhood. She told us that boys never play with girls, especially if they are cousins. Brothers and sisters could talk to each other, but boy cousins and girl cousins could not speak to one another. The boys had games they played such as war games, horse riding games, and buffalo hunting games. The boys had separate games from girls. My grandmother emphasized that boys did not talk to girls. Girls did not talk to boys. It was a rule and was understood. Lying on the hayloft were my boy cousins and girl cousins, all brothers and sisters.

Grandmother also told us the boys were the ones that surrounded the groups as they moved from one location to the other. Boys had a very good sense of smell and could smell an enemy at least a mile away (a terminology) in order to warn the women and younger children so they could hide. Grandmother also told us the girls place was at home, close to the villages.

The girl's first social gathering was when she turned a year old

and had her ears pierced. That was a big occasion. A person was chosen by the family who was considered a very wise and worthy person; each family could choose their own person, or, sometimes, if the family was not so wealthy, the person was shared. Generosity is one of the virtues that the Sioux child grew up with; willingness to share what was owned. It should be understood that the owner was the one to give away a piece of clothing, beadwork or even toys to the admirer. If someone told me I had a nice necklace or ring, as long as it was not given to me I could give it away. This is from the idea that when we came into this world we came with nothing so material things should not matter. The next occasion where a girl gained recognition was when the girl or many girls finished their first project. It could be anything from earrings, to moccasins, to belts, or making dried meat. Each girl had her own capability, but usually something that fit in with her age group or level. Recognition was given through special ceremonies in the center of the villages, usually by a person that speaks loud and clear and could be understood, a man usually. He may have had the job from the death of a grandfather, "Eyapaha"; they were very special. The Lakota word "Eyapaha" is similar in meaning to the English titles of Master of Ceremonies and/or an announcer.

While I was growing up, boys scared the girls, and I seemed to enjoy it, whether it was sisters or cousins. The girls achieved and sometimes excelled where boys tagged along, and didn't really try hard to do better than their capabilities. While the girls were graduating, the boys dropped out of school and joined the service. However, not all the girls went on to school. In a study on the demographic profile

of the Chicago Indian Community, it clearly shows that this trend has changed within the last decade. It shows that 57% of American Indian males graduated from high school while 49% of the American Indian females graduated. From eighth grade there were more female American Indians (86%) graduating and American Indian males (85%) and from college (7%) of the American Indian population while only (6%) of the American Indian females graduated from college. This was a comparison of American Indians and whites from the total population with the white group having the highest percentage at all three levels. The situations balanced out equally. There were just as much girl dropouts as there were boys dropping out. This changed the role of the young adult male as the provider incurring social and emotional problems that lead to negative outcomes. An article by Wynne Hanson reiterates that problem:

> "In the last decade urban Indian women have become increasingly active . . . The shortage of Indian men and other changing . . . life, however, the active participation of the women in positions formerly held by men is seen as emasculating by Indian men." (Social Casework 476).

Emotional development was just as important as social development in past Indian cultures. One of the most important factors leading to a positive emotional development is breast-feeding. American Indian women did practice and still practice breast-feeding. The baby girls were weaned earlier than the boys. Girls were weaned from nine months to one year, whereas the boys were weaned from nine months to three years of age. Some of the boys and girls who were not breast-fed as long were usually not very healthy and became at risk; needing special care. They received that care with the help of grandparents, particu-

larly the grandmother, and the medicine man. Many times, if the mother was also weak from the pregnancy, her sisters or a person who had just recently given birth also will nurse the infant.

During breast-feeding, the mother hummed in a low and pleasant tone. As the child grew older, more positive words were added to the song; words like "waste", meaning good. This was sung "waste-ste", meaning the baby was a good baby. Each mother had different words with the same tune. Once the child had been weaned and started to talk, the grandmother took charge of the child; playing, teaching values and telling stories to them. By this time the child was walking and talking and many times was able to run. Not only was the child a companion to the grandparent but also a helper. Even the smallest able child had a chore to do.

The children were with the grandparents to about the age of ten, at which time the girls were once again returned to the mother to be taught by her. The boys were likewise returned to the father, also to be taught by him. One of the things that need to be understood here is that while these processes were taking place, the entire family lived in one house, that of the grandparents, parents and the siblings. Sometimes first cousins in the home were considered as brothers and sisters to the children whose parents were in the household. These first cousins were in the home due to death of a parent(s), or when the surviving parent entered into another marriage. Sometimes another log cabin or a house was bought and moved close to the one already standing. Other family members would move close by, and all meals were shared.

While I was growing up, my mother went to the agency for loans or

food vouchers. The agency was located at least three hours away at the other end of the reservation. Later, the agency was relocated almost to the center of the reservation. Other members of the family had their place in the family. My uncle, my mother's brother, would either go hunting or chopping wood someplace, at which time we went along with our grandmother; "Uncela". She taught us how to look for different kinds of healing plants or food that could be picked from the ground or trees and eaten.

In contemporary reservations and urban Indian societies, the child's social and emotional needs are not met. Many mothers do not breast-feed their young, but use bottles. Many times infants are not talked to or sang to. There are very few women who do breast-feed and those that do no longer sing to their children. I think this is very important to the developing child. Children today seem to be alone most of the time or are with a caretaker who is unable to give the child or children the attention they need.

Many people travel from reservation to urban areas. They are constantly moving from one place to another. Their children truly become at risk academically. These children fall behind in their academic work and this affects their social lives. The children who are transient may not find other children in their own age group to communicate with. Emotional and social problems develop. When they get behind academically, they also get behind socially. When this happens, the children get embarrassed to go to school and eventually they drop out. Since the early 1950's, and possibly late 1940's, Native Americans moved to urban areas in hopes of finding employment

and better opportunities to educate their young. Not until the Relocation Act of 1952 did increasing numbers of Native Americans move to urban areas. Some families who could not adjust to urban life returned to their reservations. In relation to this Hanson concludes:

> "Most Indian families adjusted to urban life, but at great emotional and spiritual cost. Others could not adjust and eventually returned to the reservation even more discouraged than before." (Social Casework 478).

The reason students fall behind academically while switching schools is that government and public schools have a different kind of curriculum. It is not so much a different curriculum as it is the reaching of goals. During my high school years I attended three different schools and each one was unlike the others. The Rapid City Public School in South Dakota was by far the hardest. Moderately hard was the Brainerd Indian School, a mission school in Hot Springs, South Dakota. The BIA school in Busby, Montana was the easiest academically, yet most difficult socially.

Urban Indian students used to find it hard to be accepted socially by peer groups at government boarding schools. The reservation student thought the urban Indian student looked upon themselves as a little bit smarter or were into the drug scene. From my experiences, for the most part, this wasn't true. Many times, there is a misunderstanding among these groups and that is where there are divisions of groups. From my experiences with urban and reservation children, there is an equal amount of alcohol and drug use. Actually, drugs are not generally part of the teenage scenario in either case, although there might be a minute group in both cases.

The concern here should be how we change the curriculum to meet the needs of Indian children to reach higher goals and to go on to get higher education. In order to have our American Indian students reach these goals, we as Native American Bilingual Teachers should plan our curriculum so that the curriculum will meet the needs of these students as we understand their values and their cultures.

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CULTURALLY RELEVANT LESSON PLAN TO IMPROVE

SELF-CONCEPT IN THE NATIVE AMERICAN STUDENTS

The Native American Bilingual teacher is in a very unique situation. That is being able to incorporate into the classroom, the best of two cultures. Therefore, the bilingual teacher should get to know the community, it's culture and values in order to plan an effective curriculum.

> "Concern for the ways in which American Indian children in the primary grades relate to their ethnicity is reflected in the alarming drop-out rate - twice the national average - and the consequently low educational level among American Indians, averaging five years. (Edwards 949).

The teacher should also implement problem solving and preventive measures for the Native American student who is academically at risk.

> "School drop-out patterns and studies of underachievement and acting-out behavior for Indian children suggest that the fourth to the tenth grade is the high-risk time. " (Crooks 137-44).
>
> And . . .
>
> "There is a need for Indian-controlled education with culturally oriented curriculum, teaching methods and materials, . . . use of Indian teachers and teacher aides. There is a need for specialized counseling and supportive services and increased communication between the Indian family and the schools." (Farris etal 1978).

As the teacher becomes familiar with the community he/she will understand better the Native American children. Many of these children are reared in a distinctive manner. Therefore, parents should be encouraged to become involved in the activities of the school. This will give the teacher the opportunity to observe parent/child interactions.

An important aspect of the Native American is that being oral people, many parents do not encourage their children to read or write. Rather they encourage oral traditional values, such as story telling. Many of these stories carry the history of the people of the community, and family histories or stories that teach moral values. Such stories can be used for classroom experiences.

> "The apparent conflict between traditional Indian values and those of the dominant society often fosters doubt and questions by Indian students about the truth value of their heritages. The stress on achievement . . . Educational programs must provide opportunities for Indian students to develop relevant skills and knowledge that result in maximum benefit from both cultures." (Farris et al 1978).

In order to prepare these lesson plans the bilingual teacher must take into consideration social and affective strategies for the bilingual child. The teacher must present visuals that will enhance the self-concepts of the child, the child's interaction and objectives. That is visuals that portray positiveness or negativeness, the child's attitude. Using two images depending on the environmental background to show the child's interactions, his/her preferences, and using the same visuals to clarify the child's objective - his/her identification and his/her self-concept, a subjective view of one's self.

Theories and reality are very different entities as theories are developed from classroom, cultural and other experiences and actually working with children from a theoretical viewpoint is sometimes impossible. Here I will include some theorists and their beliefs that I think are relevant in the Native American setting.

Jean Piaget was a cognitive development theorist. In his view,

> "A person's mental tools are the internal processes of each of us uses to perceive and structure reality. The structure of the child is not necessarily the same as the reality of an adult because these internal processes are subject to change." (Woolfolk 48).

His theories include four stages of cognitive development. The teacher must consider that Piaget stages of development describe ways of thinking abilities that people and children use to solve problems, one level of thinking to solve one kind of problem while they use another level to solve other problems. The stages:

Sensorimotor - 0 - 2 years - the child begins to imitate, use her memory and thinking skills, she also begins to recognize that objects do not cease to exist when they are hidden. Piaget calls this ojbect permanece. The child in this stage also moves from reflex actions to goal-directed actions, the child who is closer to two (2) years old is in this stage, where she learns from trial and error. Given a dumping bottle toy - the child will be able to take the inside objects out through a sequential fashion and will be able to reverse the sequence of actions.

Pre-Operational - 2 - 7 years - gradual language development, the ability to think in symbolic form, the child will be able to think operations through logically in direction. Given two sets of small objects and two strips of paper, one for the experimenter and the other for the child, the experimenter lines up the objects along the road and asks the child to build one just like mine. This is called Piagetian road-building task. If the child is able to reverse the action he/she is past the preoperational stage.

Concrete Operational - 7 - 11 years - the child is able to solve concrete hands-on) problems in logical fashion, understands laws of conservation and is able to classify and seriate. Conservation is when the child understands that the amount or number of something even if the appearance or arrangement is changed, and understands reversibility.

Formal Operational - 11 - 15 years - the child at this age is able to solve abstract problems in a logical fashion. Thinking becomes more scientific, develops concerns about social issues, and identity.

This stage of development should be studied closely when working with low-achievers or bilingual students.

> "Although most psychologists agree there is a level of thinking that is more sophisticated than concrete operations, the question of how universal formal thinking is, even among adults, is still under investigation. According to Niemark (1975), the three early stages of Piaget's theory are forced on most people by the regularities of the physical environment . . . Niemark has speculated that this last stage may be 'a refinement of an advanced culture rather than a necessary condition for survival.'"

Piaget's belief is that a child learns through "hands-on" operations and visuals should be used often.

Erik Erikson's stages of Social and Emotional Development:

Trust v. Mistrust- 0 - 1 years - the infant's need to trust if needs for food and care are met the child develops a sense of trust.

Autonomy v. Doubt- 1 - 2 years - the beginning of self-control and self-confidence, is autonomy.

Doubt means that a child will doubt his/her ability to manage the world in their own terms. Erikson believes that a child who experiences too much doubt will lack confidence in their own powers throughout life.

Initiative v. Guilt - 2 - 6 years - this is pre-school or kindergarten age where the child begins to test their powers at "grown-up" tasks. The child in this stage may feel guilty, torn between what he or she wants to do and what should be done. Successful growth during this period depends on how much the parent is willing to give the child to do. If they are not allowed to do things on their own, a sense of guilt develops and the child does not trust his/her own judgement.

Industry v. Inferiority - 6 - 12 years - the Elementary and Middle school years, this stage Erikson calls a sense of industry. The child is beginning to see the relationship between steady attention and perseverance and the pleasure of a job completed. They want to do productive work on their own.

Identity v. Role Diffusion- Adolescence - the child consciously attempts to answer the question "Who am I?" Erikson notes that each of the earlier stages prepared the young person for this stage. Search for identity, the child now begins to develop self-concept that will provide a firm basis for adulthood.

Abraham Maslow, a Humanistic Psychologist, has suggested that there is a hierarchy of human needs. He calls the four lower needs; survival, safety, belonging and self-esteem - deficiency needs, and the three higher level needs; intellectual achievement, aesthetic appreciation, and self-actualization - being needs.

His chart, as shown on Figure 8-1 (Woolfolk 277).

Maslow's Hierarchy of Needs

Highest level	Self-actualization	self-fullfillment and the realization of all that a person is capable of being.
	Aesthetic appreciation	the search for order, structure and beauty.
	Intellectual achievement	the need to understand and explore.
	Self-esteem	the desire to gain approval and recognition.
	Belonging	the need to be accepted and loved.
	Safety	the need to feel physically and psychologically secure and free from danger.
Lowest level	Survival	the very basic need for food, water, air and shelter.

"Maslow's theory has been criticized for the very obvious reason that people do not always appear to behave as the theory would predict . . . But Maslow's theory does have a number of important implications for teachers." (Woolfolk 277).

Many times on the reservations and urban areas there are Native American and other minority children who go to school hungry, lack of sleep, or feelings of insecurities that may interfere in their learning.

> "Students' desires to fill lower-level needs may at times contradict your own desire to have them achieve higher level goals. Students who come to school hungry, sick, or hurt are unlikely to be motivated to seek knowledge and understanding. If the classroom is a fearful, unpredictable place and students seldom know where they stand, they are likely to be more concerned with security and less with learning." (Woolfolk 177).

LESSON PLAN

The social and affective strategies for teaching the Native American Student on improving self-concepts through reading and writing skills.

To work with Native American students in the affective domain, especially in an area such as literacy, a teacher should begin at the lowest level of a certain idea. At the highest level the student will create his/her own idea. This will be through committment of the student. (Woolfolk 390).

LESSON PLAN Grade Level 5

GOAL:

By the end of this unit, student will create his/her own idea while showing improvement of self-concept as well as his/her reading and writing skills.

OJBECTIVES:

1. Student will read and discuss given hand-out.
2. Student will define new vocabulary and write two sentences.
3. Student will keep a daily journal.
4. Student will make a committment to keep a positive attitude.
5. Student will fill out questionnaire on self-evaluation.
6. Given hand-out on committment, student will choose a topic.

MATERIAL:

Hand-outs taken from "Are You An Eagle"
Teacher-made committment sheet
Questionnaire from "Are You An Eagle"
Dictionaries
A chart, 'Running and Finishing The Race'
Paper/pencils

VOCABULARY:

1 - apathy
1 - revered
1 - indifferent
1 - independant
1 - self-development
1 - ability
1 - destiny
1 - influence
2 - noble
2 - courageous
2 - esteemed
2 - positive
2 - acknowledgement
2 - obstacles

ACTIVITY:

Child will read and answer questionnaire and discuss amongst peer group, during that time period. Dictionaries will be used daily for new vocabulary. They will be encouraged to write at least two sentences using one word.

LESSON PLAN I Grade Level 5

GOAL:

Student will make a committment to follow through with this lesson plan.

OJBECTIVES:

1. Student will fill out questionnaire on self-evaluation.

2. Student will keep a daily journal.

3. Given hand-out on committment, student whll choose a topic.

MATERIAL:

Hand-out, "Are You An Eagle"
Hand-out, "Million Dollar Thoughts For You"
Teacher-designed questionnaire using Rainer's article

VOCABULARY:

apathy	indifferent
ability	influence
destiny	revered
independant	self-development

ACTIVITY:

Child will read the hand-outs and discuss with class, sharing ideas, developing sentences using new vocabulary, and use new vocabulary in journal.

OPTIONS:

Additional material related to Native Americans will be used, such as easy reading library books, and sixth-grade reading material, also from the library.

ARE YOU AN EAGLE?

The American Indian has always revered the eagle as a sacred bird. It has been a symbol of strength, courage, and vision. Many Indians today could benefit from the example of the eagle. Sitting around in apathy and boredom, they are indifferent to events outside their nests. They look fearfully at others and are afraid to break out of old patterns of behavior and fly alone. They are more like chickens than eagles.

Other Indians see the skies and mother earth as an opportunity to explore and grow. They leave the nest in search of self-development, creativity and success.

God gave the eagle wings to fly, eyes to see long distances, and claws to capture food. Men and women also have the strength and ability they need to fly high and become independent. We can go out in the world and capture our own success.

Many of us today merely flutter our wings. If we fall and hit the ground once in attempting to fly, we give up. It is only those few who are daring enough to try and try again that are seen in the skies, flying in freedom and choosing their own course. Eagles were meant to fly, not sit in a nest. Are you an eagle?

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MILLION DOLLAR THOUGHTS FOR YOU

Sometimes a thought is worth a million dollars. When we think, we act; and when we act, we perform. These thoughts are to help you become what you are meant to be:

1. *Sometimes failure helps you appreciate the joys of success.*
2. *"If thou art prepared, thou shalt not fear."*
3. *Eagles don't act like chickens.*
4. *No one can stop you from being happy unless you let them.*
5. *To try something hard and fail is still far better than to be the same all your life.*
6. *People who pray have power.*
7. *Your mind tells your body what to do.*
8. *Great Indian leaders come from good homes.*
9. *Don't sit on your nest all your life and expect to be fed.*
10. *Apathy is a terrible disease.*

Watch your thoughts, they become words; watch your words, they become actions; watch your actions, they become character; watch your character, for it becomes your destiny.

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M A K I N G A C O M M I T T M E N T

==========

DO YOU WANT TO MAKE A COMMITTMENT?

Before you choose one of the committments below, answer these four questions:

1. Do I want to change something in my life? YES ____ NO ____
2. Will the committment I choose make me happier? YES ____ NO ____
3. Can I make the necessary sacrifice or sacrifices to fulfill my committment? YES ____ NO ____
4. Will I start immediately to fulfill my committment? YES ____ NO ____

COMMITTMENTS

- I want to start exercising my body (running, walking, playing a sport, etc.).
- I want to learn 22 new words to help me speak and write better.
- I want to finish 5th grade.
- I want to improve my reading skills by reading half an hour a day (books, magazines, newspapers, etc.).
- I want to develop specific talents I have.
- I want to overcome my shyness about meeting new people.
- I will do my own homework and honestly prepare for the next exam.
- I will improve my studying habits.

A DAILY JOURNAL

Time you woke up: List in order what steps you took to start your new day.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

Write about what happened to you today that is worth remembering, or what you would like to forget. One paragraph (50-60 words).

LESSON PLAN II Grade Level 5

OJBECTIVES:

1. Student will read and discuss given hand-out.
2. Student will define new vocabulary and write two different sentences.
3. Student will keep a daily journal.

MATERIAL:

"Do You Merit An Eagle Feather?" (article)
"When Are You Soaring Like An Eagle" (article)
"What Makes A Beautiful Eagle Like You?"
Blackboard/paper/pencil

VOCABULARY:

acknowledgement
courageous
esteemed
obstacles
positive

ACTIVITY:

Student will read articles in class and discuss. Each student will give a sentence orally using new vocabulary. Homework will include using new vocabulary and writing two different sentences.

OPTIONS:

Additional reading material will be used. Other cultures will be studied; Spanish, French, and South American Indian reading material.

DO YOU MERIT AN EAGLE FEATHER?

Many years ago some Indian tribes awarded their warriors with an eagle feather for noble or courageous deeds. These feathers were difficult to earn and required a lot of effort. The feather was a symbol of significant achievement, and men who wore them were esteemed by other Indian men.

Today, the eagle feather does not have the same symbolic meaning. Maybe it is time to bring back this positive Indian tradition and award our Indian people with an eagle feather for their outstanding contributions to themselves, their families, and their Indian community. Maybe this feather could stand as a recognized acknowledgement that an Indian man or woman has gone the extra mile and sacrificed to become the victor over obstacles.

There are many Indians who are doing positive things for their people under great pressure and trial. Take, for example, those Indian men and women who are working hard to complete their master's and doctorate degrees. Don't you think that they deserve an eagle feather upon completion of their college work for the sacrifices they have made? Don't you think that we should bestow an eagle feather on the great Indian leaders who have paid the price to serve their people? Should we not give an eagle feather to a young Indian who graduates from his high school with honors? Maybe we could even give an eagle feather to a mother and father who have raised their children successfully and are now making significant contributions to their communities.

How about yourself? Do you merit receiving an eagle feather for what you are doing?

WHEN ARE YOU SOARING LIKE AN EAGLE?

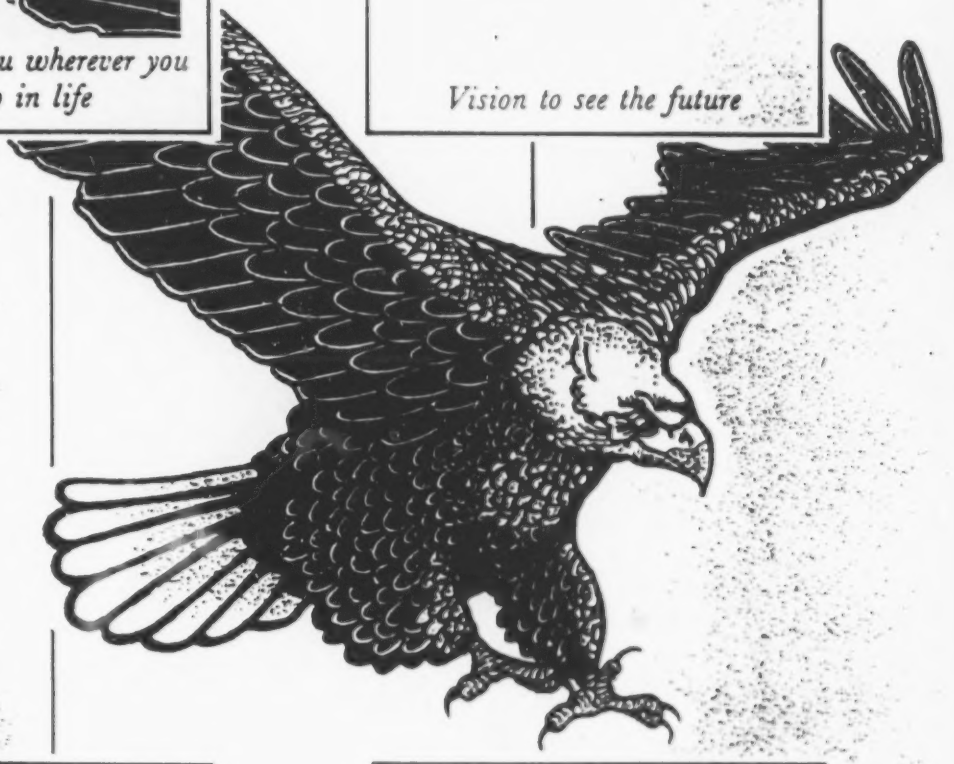
- ☐ *When you act like you are proud of yourself*
- ☐ *When you do your best in school*
- ☐ *When you make good grades*
- ☐ *When you work hard*
- ☐ *When you get up and do something to improve your life*
- ☐ *When you stop making excuses for poor performance*
- ☐ *When you succeed at overcoming a tough assignment or challenge*
- ☐ *When you volunteer when others would not dare to*

WHEN ARE YOU ACTING LIKE A CHICKEN AND JUST FLUTTERING AROUND?

- ☐ *When you say, "I am no good!"*
- ☐ *When you just make excuses*
- ☐ *When you feel sorry for yourself*
- ☐ *When your work is average and not your best*
- ☐ *When you hate yourself and others*
- ☐ *When you tear others down because you feel low inside*
- ☐ *When you tell others you won't try*
- ☐ *When you keep failing although you know you could do better*
- ☐ *When you allow people to make you believe you are inferior*

Wings to take you wherever you want to go in life

Vision to see the future



Claws for working hard

Voice of positive influence

WHAT MAKES A BEAUTIFUL EAGLE LIKE YOU?

LESSON PLAN III

Grade Level 5

OJBECTIVES:

1. Student will read and discuss given hand-out.

2. Student will define new vocabulary and write two sentences.

3. Student will keep a daily journal.

MATERIAL:

"Its All In The Mind", Hand-out
"Your Mind Is Ready When You Are", Hand-out
"Thoughts of Wisdom"
Construction paper/pencils/glue

VOCABULARY:

Review of all vocabulary defined up to now.

ACTIVITY:

Student will discuss articles after reading them. They will use vocabulary they learned up to now and write a one page paper using the words.

OPTIONS:

When finished with paper, students will do artwork, drawing what they think. Their attitude. Drawing something Indian; eagle, thipi, hogan, or whatever is relevant to the lesson.

IT'S ALL IN THE MIND

Developing our minds is like planting a garden. You have to work at it every day, and it takes time and effort. But, the harvest is what really counts.

1st: YOU MUST PLANT THE SEED. *"I am a good person" or "I am a bad person."*

2nd: YOU HAVE TO FEED YOUR SEED SO IT WILL GROW. *"Yes, I am a good person." "Yes, my teachers say I am a good person." "Yes, my parents think I am a good person." or "No, my parents think I am no good." "No, my teachers think I am not smart." "No, nobody likes or loves me."*

3rd YOU NOW ARE REAPING THE HARVEST WHICH YOU HAVE PLANTED. *"I am going somewhere in my life." "I am happy inside." "I am improving myself all of the time." "I am having successes in the things I try." or "I don't want to try." "I don't care about anything." "All I want to do is to have a good time and hurt others."*

WHAT KINDS OF SEEDS ARE YOU PLANTING IN YOUR GARDEN CALLED THE MIND? WEEDS, OR FLOWERS?

YOUR MIND IS READY ANYTIME YOU ARE!

Look at the illustration below and try to visualize that this is you. You and only you can determine what you will put into your mind. It is what you put into it that will set your course in life. Your mind is ready anytime you are.

I don't want to be anything.

I quit!

I am no good anyway.

I'm stupid.

I don't get the help I need.

I'm never leaving this place.

I am a failure.

I just want to sit and pass my life away.

I will become something.

I will try.

I am a good person.

I am intelligent.

I can think for myself.

I am going somewhere.

I am going to succeed.

I want to soar like an eagle.

I am ready to learn.

THOUGHTS OF WISDOM

You may never get a second chance to make a good first impression!

Success is paid with sacrifice.

There is power in prayer.

It is harder to go up hill than down.

Good deeds change people.

LESSON PLAN IV

Grade Level 5

OJBECTIVES:

1. Student will read and discuss given hand-out.

2. Student will keep a daily journal.

MATERIAL:

"What Is Real Indian Power??"
"A Short Indian Story"
"Indian Pride"

VOCABULARY:

change	research
obtain	civic
operating	institution
profit	admiration
technical	

ACTIVITY:

Student will read articles, use dictionary to define words and use them in class. Each child will give a sentence example using a vocabulary word.

OPTIONS:

"New Words for Indians", student can read this along with other relevant reading material.

WHAT IS REAL INDIAN POWER??

Here are some thoughts for you to consider about real INDIAN POWER:

REAL INDIAN POWER IS WHEN. . . .

1. *An Indian obtains his master's and doctorate degrees and becomes a professional with usable skills.*
2. *An Indian starts operating his or her own business and making a profit.*
3. *An Indian is operating highly technical equipment.*
4. *An Indian is making good grades in school.*
5. *Indian parents are rearing a happy family.*
6. *An Indian is teaching others to develop their talents and lead successful lives.*
7. *An Indian is writing for newspapers and magazines.*
8. *An Indian is developing solar energy on his reservation.*
9. *An Indian is asking intelligent questions after he has done research on a legal question.*
10. *An Indian is running for a political office in a state.*
11. *An Indian is active in civic and community affairs.*
12. *An Indian is operating a banking institution.*
13. *An Indian is planning for the future.*

A SHORT INDIAN STORY

There was once an old Indian fisherman who was fishing by a lake. A young Indian man came by and asked the man why he had a small frying pan to fry his fish in. The old man looked at him and said, "Young fellow, I have always used a small frying pan to cook my fish in. It takes a little longer, but the fish taste better in a smaller pan than a big one! All my life I have used a small pan and no one is going to change me. Now leave me alone and find your own fishing spot!"

Please answer the following questions:

1. *What did you get out of this story?*

2. *What is it that Indians fear most about change?*

3. *How does reservation life f into a small frying pan?*

INDIAN PRIDE

IF YOU ARE PROUD TO BE INDIAN, THEN. . .

1. *Set a good example for others to follow.*
2. *Don't get hooked on drugs and alcohol.*
3. *Dare to fulfill your dream or goal.*
4. *Don't make fun of other Indians who are trying to succeed.*
5. *Finish high school and make a commitment to get more education.*
6. *Don't make others do things that are wrong.*
7. *Don't knock yourself down and look at yourself as a failure.*
8. *Do your best in school and don't make excuses for poor performances.*
9. *Act like you are proud to be an Indian by sitting in the front of the room*
10. *Speak out and ask questions when you do not understand.*
11. *Take the lead and lead out.*
12. *Dare to be different.*
13. *Get the necessary education and skills to help build a brighter future for Indian people. . .*

NEW WORDS FOR INDIANS

If Indian people are going to rise up and really become a powerful people, they are going to have to start using these kinds of statements:

—"I can do it."

—"I will try."

—"I will not give up."

—"I will not stop because I have failed once."

—"I am somebody."

—"I am proud of my family name."

—"I am going somewhere."

—"I want to become a professional."

—"I can develop my talents."

—"I appreciate you."

—"Congratulations."

—"I hope you have success."

—"I want the best for you."

—"I believe in you."

—"I think you are great."

—"That is a tremendous talent."

—"You are a fine example."

—"You are my hero."

—"I love you."

—"I know you can do it."

—"I am glad that you tried."

—"You have a great mind."

—"You have my respect and admiration."

LESSON PLAN V Grade Level 5

OJBECTIVES:

1. Student will be evaluated on material presented to them.

2. Student will keep a daily journal.

MATERIAL:

Paper/pencil
A list of all the vocabulary words

ACTIVITY:

Student will write one sentence using the vocabulary words.

VOCABULARY WORDS

1. ability
2. apathy
3. destiny
4. independant
5. indifferent
6. influence
7. revered
8. self-development
9. acknowledgement
10. courageous
11. esteemed
12. obstacles
13. positive
14. change
15. obtain
16. operating
17. profit
18. technical
19. research
20. civic
21. institution
22. admiration

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